

# THE LIVING CHURCH



St. Mark's Church, Houston: A new look with a difference [see page 11].

# Announcing . . .

## The 1981 Church School Essay Contest

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Subject: THE MOST MOVING RELIGIOUS SERVICE  
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A young person receiving Christian education has various opportunities to take part in Christian worship and in the celebration of special occasions. Essays submitted in this contest should be written about some particular instance when a Christian religious service was spiritually important, in some special way, for the writer.

The writer should undertake to describe what happened, and to explain what unique meaning and significance the service had for him or her, and what subsequent effect, if any, it had on the writer's thoughts and feelings. Such a service may have been, for instance, in one's parish church or school chapel, or in a locality visited during a vacation, or perhaps at a summer camp. It could be a regular service of worship, or some special occasion such as confirmation, or a wedding, or the funeral of a friend or relative.

Essays must be between 500 and 1,000 words in length.

### PRIZES

FIRST PRIZE: gold medal and	\$100
SECOND PRIZE: silver medal and	\$50
THIRD PRIZE: silver medal and	\$25

*Eligibility:* All junior and senior high school students enrolled in any kind of Episcopal school – boarding, day, parish, or Sunday school – are eligible to enter this contest, with the exception of members or employees of The Living Church Foundation and members of their families.

*Regulations:* Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 500 to 1,000 words. The manuscript must be mailed and postmarked not later than midnight, February 6, 1981, to *Contest Editor, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202*, and received not later than February 20, 1981. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school or parish. Accompanying each manuscript must be a signed statement from an instructor of the student's school, or the rector or vicar of the congregation, that the entry submitted is the original work of the student and that the student is currently enrolled in the school or attending a parish course in instruction in sacred studies.

No more than three entries from any one school or parish will be considered.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 5, 1981, Educational Number of *The Living Church*.

# LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

## Suffragan Bishops

Your news story [TLC, Nov. 9] about the Toronto solution to a "too large diocese and overburdened bishop," and your accompanying editorial, were fine. There seems to be some considerable feeling in the House of Bishops and among some of the brothers and sisters against the office of a suffragan.

Your arguments, to divide one diocese for administrative and pastoral purposes among several suffragans, thus saving a considerable sum of money in running several diocesan offices and staffs, and freeing the diocesan bishop for "thought and reflection" and for "spiritual leadership" are excellent arguments for suffragans.

(The Rt. Rev.) JOSEPH M. HARTE  
Phoenix, Ariz.

## Nature

The Rev. Ross G. Allen's touching letter on "The First Article" [TLC, Nov. 9] included this statement: "Many of today's scientists reluctantly agree that there is a phenomenon of nature which cannot be explained without God."

I hope his intention is to indicate that no creature of nature, however brainy one may be, can possibly grasp all of nature's indescribably infinite array of phenomena.

However, in view of his sequential quotation from some recent book, I'm afraid Mr. Allen intends to infer by his statement that "theologians" have psyched out, if not nature's each and every mystery, at least the ultimate one, namely, that we must take her on faith.

Theologians, therefore, can sit smugly together in bands, as they have been doing for centuries, for every seeker of truth may be expected to end up in their camp.

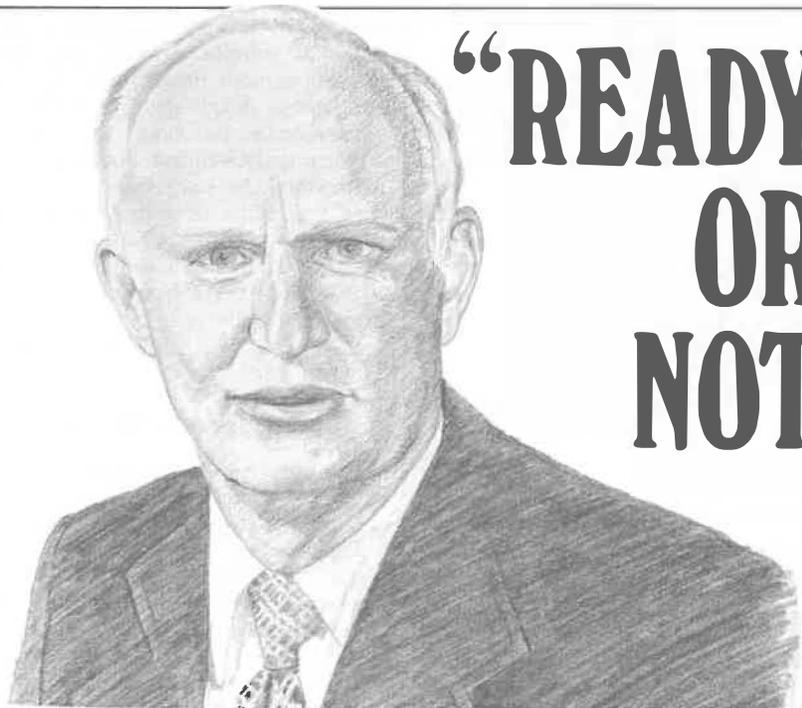
REBECCA BOONE  
Berkeley, Calif.

• • •

Although I have not read Jastrow's books, cited by the Rev. Ross G. Allen [TLC, Nov. 9], I am sufficiently informed about modern cosmogony to have taught a course at a local university.

I fear that Mr. Allen has misunderstood the real impact of the generally accepted "big bang" theory of creation. "A shattering holocaust which destroyed all scientific evidence. . ." is off the mark.

Scientifically speaking, we are dealing with *creatio ex nihilo* at the beginning of time. When we attempt to look back in-



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ductively through space-time to the point of infinite density, the laws of physics explode in our faces. Space does not permit detailing even a few of the agreements between contemporary physics and Christian doctrine.

However, let me remind your readers that our faith does not depend upon scientific theories. Nothing is more pathetic than old theological treatises citing proof texts from outdated works in natural philosophy.

ROBERT C. TOMPKINS  
Towson, Md.

**Mission on Wheels**

The purpose of this letter is to motivate pastors and/or dedicated laymen to spread the Gospel throughout the country. There is a "mission" which was implemented in Asheville, N.C., a year ago, whereby booklets containing Bible Scripture were placed in taxicabs. Passengers have benefited from having Scripture available to read at their leisure, and the booklets are designed to be carried away by interested readers. Cab drivers have had to replenish their supply every other day due to the demand.

This can be anyone's ministry. It is non-denominational because the booklets contain Bible Scripture from the New and Old Testaments. This is an easy way to bring others (perhaps some who may not normally be reached) into contact with the Bible, with a minimum of money and volunteers.

This is not one man's mission, but a program which can be started by an interested pastor or layman in any city or town. If I can be of further assistance, please feel free to contact me.

CLAUDE A. FRAZIER, M.D.  
Doctors Park, Bldg. 4  
Asheville, N.C.

**Subtleties of Seasons**

While generally concurring in your expressed editorial agreement with the main theme of the Rev. Richard C. Martin's letter [TLC, Oct. 19], I do not think we should flatly state that "Sundays after Epiphany and Sundays after Pentecost do not constitute a season" (*sic*). In the calendar of the Book of Common Prayer (pp. 31ff), they are listed as "Epiphany season" and "the season after Pentecost."

Certainly the season after Pentecost is "ordinary time," or "low season," if you will. What we have some difficulty in deciding is the exact day when the season begins.

The calendar suggests that it begins no later than the first Sunday after Pentecost: Trinity Sunday. The collects (*op.cit.*, pp. 176 and 227ff.) suggest at first sight that the season after Pentecost begins *after* Trinity Sunday. However, the rubrics concerning the propers for the weekdays which follow both the

day of Pentecost, Whitsunday, and the following Sunday make it clear that we are in the season after Pentecost at that time.

By contrast, the Sundays after the Epiphany are, in the parlance of travel agents, a "shoulder" season now. The propers for the season "are chosen to make it a celebration of the revelation of Christ to the world." Some ambivalence about this "half-season" can be detected in the preface options for the second through the eighth Sunday after the Epiphany (BCP pp. 163ff. and 215ff.). An "ordinary time" preface of the Lord's Day may be used. However, it is suggested (*op.cit.* pp. 345ff. and p. 378) that the Epiphany preface be used in Epiphany season, on weekdays.

There is much subtlety in our seasonal nomenclature. We have Sundays of Advent and of Easter; in Lent; after Christmas Day, after the Epiphany, and after Pentecost. Colors are a useful and traditional aid to our "sanctification of time," also. But it is in the lectionary and the propers that the most significant seasonal emphasis may be found.

NIGEL A. RENTON  
Oakland, Calif.

**A Flagrant Violation**

As nobody has thus far to my knowledge commented on the standing committee of the Diocese of Utah going "on record that they will not approve the ordination of any priest who is against the ordination of women" [TLC, Aug. 31], I suppose that task will devolve upon me.

I submit that this action is a flagrant violation of the conscience statement on this matter adopted by the House of Bishops and should be dealt with as such, though how this is to be done I do not know. At any rate, I believe that the conscience statement should be reaffirmed by the next General Convention, perhaps clarified and strengthened; and that machinery should be set up to deal with alleged infractions of it.

(The Rev.) FRANCIS C. LIGHTBOURN  
Wilmette, Ill.

**Quality in Worship**

Being of retirement age, I am commenting on the editorial, "The Need for Quality" [TLC, Oct. 19]. In my own mind, I have been unable to think of any service I have attended to which I would apply the word "quality."

Uniform (quality) liturgical practice in the past has brought many people into the Episcopal Church, in which they have found a home. This is now altered somewhat, with a choice of standing or kneeling, at the rector's option; this is most noticeable at summer resort churches.

(The Rev.) H.S. MARSH  
Hopkinsville, Ky.

# THE LIVING CHURCH

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# BOOKS

## Gift Suggestion

**THE CHRISTMAS STORY IN STAINED GLASS.** Photographs by Sonia Halliday and Laura Lushington. Eerdmans. Pp. 32. \$6.95.

Two noted British photographers of stained glass windows have again produced a beautiful book. This one depicts and interprets in a visual manner the nativity story from St. Matthew and St. Luke.

The mystery and glory of stained glass as an art form is conveyed in the 16 color photos from Europe's great cathedrals. The photos accompany the Christmas narrative from the New International Version of the Bible. The book is handsome and inexpensive and is especially recommended as a gift item this time of year.

V.M.P.

## All Around Appeal

**LIFE AFTER BIRTH: Spirituality for College Students.** By William Toohey. Seabury. Pp. 133. \$3.95 paper.

How good it is to have a book which deals directly with the questions really being asked by college students these days.

The format is a series of short, provocative essays on such matters as sexual behavior, problems in belief, the obligations of friendship, suicide, the meaning of prayer, and the difference Jesus makes. There are also imaginative reflections on contemporary notions of vocation, success, and education.

The author, director of campus ministry at Notre Dame, speaks with equal force and persuasion to campus activist, confused freshman, and sophisticated M.B.A. candidate. Students, pastors, and parents of college students will benefit most from this book — but there is plenty here to delight, stimulate, and encourage everyone.

(The Rev.) THOMAS B. WOODWARD  
Chaplain, St. Francis' House  
Madison, Wis.

## Books Received

**PRIME-TIME PARENTING.** By Kay Kuzma, Ed.D. Rawson Wade. Pp. 305. \$13.95.

**MARY AND INNER HEALING: An Armchair Pilgrimage to Lourdes.** By Gloria Hutchinson. St. Anthony Messenger Press. Pp. 100. No price given.

**THEATRE OF THE SPIRIT: A Worship Handbook.** By Rey O'Day & Edward A. Powers. Pilgrim. Pp. 200. \$7.95 paper.

**TREASURE IN CLAY: The Autobiography of Fulton J. Sheen.** By Fulton J. Sheen. Doubleday. Pp. 366. \$15.95.

**RESURRECTION: A Novel.** By George Gipe. Simon & Schuster. Pp. 283. \$2.75 paper.

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# THE LIVING CHURCH

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## Executive Council

The 18 committees and four sub-groups of the Executive Council had done their homework well, and the 39 members of the council headed by Presiding Bishop John M. Allin and vice chairman, Dr. Charles R. Lawrence, had predigested the 150 pages of back-up data they had prepared.

The result was that the meeting at Seabury House on November 12-14 rolled out approval of 60 resolutions almost as smoothly as their titles had rolled from the duplicating machine.

Only one resolution evoked eloquent debate. Submitted by letter from the Rev. Canon Lloyd Casson of Washington, D.C., it was in two parts. The first part, which called for the Episcopal Church to join the Religious Coalition for Abortion Rights (RCAR), was rejected two to one. The second part, asking reaffirmation of the 1976 General Convention's resolution on abortion, was passed.

The council responded positively to Bishop Allin's call to implement the 1976 General Convention mandate to institute a church-wide affirmative action program. Bishop Allin appointed a ten member *ad hoc* committee to be chaired by Harry Griffith and staffed by Alice Emery, the Rt. Rev. Elliott Sorge, and the Rev. Earl Neil.

The Rev. Canon Junius Carter spoke for affirmation action, which he said

should "reach into diocese and parish levels," shortly after it was announced that the Rev. Edward Geyer, rector of the Church of the Good Shepherd, Hartford, Conn., and president of the Union of the Black Episcopalians, had been appointed executive assistant to the presiding bishop. Fr. Geyer thus replaces the Rev. Canon Richard Anderson, who has become executive for communication due to the retirement of John Goodbody.

"We rejoice in the appointment of Geyer," said Canon Carter, "but, important as the post of executive assistant to the Presiding Bishop is, and as well qualified as Fr. Geyer is, we still do not have a single black in an Executive Council staff role involving full administrative responsibility."

Bishop Allin called attention to the 1976 General Convention's call for long range planning to be done as allocated by the Presiding Bishop and the president of the House of Deputies, by either "an existing committee or commission or by the Executive Council." The planning agency would report directly to the 67th General Convention.

Matthew Costigan, treasurer, reported an increase of \$7,700,000 in total assets as of October 1. Although more than \$3 million of the increase was in receipts for Venture in Mission, and over \$1 million due to appreciation of the market value of assets, he noted "great improvement also in promptness of payment of diocese assessments."

The council later approved the proposed 1981 budget of \$17,126,000 for general church purposes (12 percent over 1980), and announced that \$13,622,000 has been pledged to date by the dioceses. This represents a larger amount than is usual at this time. With \$3 million on hand now, and a \$2 million deficit expected for the "lean months" of October through December, there should be \$1 million on hand on January 1.

"For the first time in many years," said Mr. Costigan, "we can comfortably expect to come through an ensuing year with enough to cover unexpected increased costs and exigencies that might arise."

The Communications Committee threw both a scare and a challenge into the hopper by presenting Mel White, Fuller Theological Seminary professor,

whose field is electronic ministry, and who has won seven awards for producing television programs in competition with others.

The scare was summarized in Mr. White's opening sentence: "The greatest danger of all to America in the next five years will be what TV does to homes."

"The electric church," he said, "has stumbled into this revolution with a power they never expected. Now a Sunday morning spot is the most expensive you can buy on TV. The Episcopal Church couldn't begin to get into that field. Reason: your software is based on a theological tradition which rejects the sensationalism and over-simplification that fits proven advertising techniques that bring in the cash."

When council members appeared cool to his suggestion that the church try building images - "an Episcopal TV personality" - Mr. White countered, "Mother Teresa never thought about her image. She just served the Lord and the poor. But Malcolm Muggeridge saw her as something the world needed to know about. He built an image on her, and she has impact on millions. That is what I mean about image building. Take something real and make it known."

Some 14 resolutions were voted in regard to VIM, 20 on world mission, 12 on national mission, ten on education for ministry, and five on financial administration.

The Rev. Samir Habiby, director of the Presiding Bishop's Fund for World Relief, reported that the 1981 income for the fund will be in excess of \$3 million instead of the \$1,779,510 originally anticipated. This does not include the \$1 million VIM pledge from the Diocese of Southwest Florida.

The council urged that Cambodian refugees in Thailand be given equal treatment with other Indochinese refugees, and the USSR is to be queried, through its Washington Embassy, about the severe sentence meted out to Fr. Gleb Yakunin.

In other business, the council:

- Expressed appreciation for the services of a number of returned missionaries.

- Received the report of the Committee on Youth Alienation, which noted that youth "who go through a faith search that often leads them away from the organized church do tend to return if the church does not leave them."

- Applauded the recent pastoral letter from the House of Bishops on



Fr. Geyer: New executive assistant to the P.B.

"emergent aggressive religious partisanship in the political arena."

- Condemned the Soviet Union for violating the human rights of its citizens and invading Afghanistan, and urged non-support of corporations doing business with the USSR in "any goods that could be used to further its violations of human rights or enhance its military capacities."

- Cited Dresser Industries, Inc., U.S. Steel, IBM, Mobil Oil, and Standard Oil of Indiana for South African dealings or other corporate politics.

- Referred to committee the Nestle Company's marketing of infant formula in the Third World countries.

- Expressed concern to the federal government about deteriorating housing conditions for low income people, and announced the church's intention to mobilize its resources to address these problems by encouraging the development of parish and diocesan housing interest groups; supporting the work of ECHO, the council's housing subcommittee; and encouraging expansion of ICH, the Interreligious Coalition on Housing.

- Resolved to work with the Diocese of North Dakota in preparing applications for funding an alcoholism program in Native American communities.

- Gave a lukewarm response to the Rev. Leon Sullivan's code of conduct for corporations doing business in South Africa, but warned that the principles "can in no way be sanctioned as sufficient goals in and of themselves for corporate participation in efforts to induce change in South Africa."

- Voted \$10,000 from the Constable Fund for implementing a General Convention resolution for the study of theological institutions' financial needs.

- Designated 1981-82 Advent Church School Missionary Offerings for church-sponsored projects addressing the needs of families in urban areas.

- Granted the Rev. John Booty \$1,500 from the Constable Fund to complete a manuscript entitled *The Servant Church*, in accord with a 1976 General Convention resolution recommending that special funds be used to aid studies on development of ministry.

- Appropriated \$157,600 from the Julia Gallagher Fund to maintain the Washington office over a three year period.

- Voted that 1981 be designated the "Year of the Disabled Person," urging the appointment of disabled persons to implement churchwide programs to advance this cause. The cause includes "the project everyone speaks about but doesn't do" - making Episcopal Church Center restrooms accessible to handicapped people.

(The Rev.) JOHN W. KNOBLE

**More Executive Council news next week.**

## Pension Fund Benefits Increase

Robert A. Robinson, president of the Church Pension Fund, announced on November 11 that the trustees of the fund have voted to increase the benefits of those now on the rolls, and to increase the prospective benefits of now active clergy and their dependents.

The Rt. Rev. James W. Montgomery, Bishop of Chicago and chairman of the pension board, said, "This happy development was made possible by the recent very favorable investment experience of the fund evidenced by the reduction of the unfunded past service obligations to about \$8.5 million on March 31. This is the lowest it has been since 1968."

According to the fund's special actuarial consultant, A.E. Staius, these benefit improvements are expected to add about \$30 million to the past service obligations of the fund, and about \$12 million to the future service obligations.

The benefit increases are in line with the policy of the trustees to maintain a reasonable degree of equity between the present and prospective beneficiaries of the fund.

The present clergy beneficiaries generally will receive an increase of 6 percent; pensioned spouses, 7.5 percent; pensioned children, 8.5 to 13 percent, depending upon age.

On or after January 1, the regular retirement pension will be increased by 4 percent, as will be the regular benefit for the surviving spouses of those who retire or die in the active ministry after that date.

A new minimum benefit, which Mr. Robinson described as "an effort to help the lower paid clergy of the church," will go into effect January 1. It will increase the minimum benefit to \$120 (from the present \$100) per year of credited service for clergy, and to \$72 (from \$67) per year of credited service for surviving spouses, up to a maximum of 40 years.

Mr. Robinson added that "after having established this new minimum level of benefits, the trustees were particularly concerned that qualified present beneficiaries of the fund receive not less than the new minimum benefit as well."

A series of adjustments will be made to those qualifying for minimums. In 1972, the maximum number of years of credited service used for calculating the minimum benefit was increased from 25 years to 40 years. Except for increases subsequent to that time, the fund was not able to give credit for service beyond 25 years to those who had retired prior to 1972.

Although the subsequent increases have closed the gap to some extent, many pensions will be increased to reflect additional years of service. These adjustments will insure that the revised benefit will be recomputed to be not less than \$120 in the case of clergy, or \$72 in



Deborah Doerflin

Hugh Trumbull Adams, who donated a new electronic carillon to the Cathedral of St. John the Divine in New York City, is shown in procession to the dedication ceremony late in September. Preceding Mr. Adams, who gave the carillon in memory of his parents, is his rector, the Rev. Vincent Ioppolo, of the Church of the Good Shepherd, Manhattan.

the case of spouses, multiplied by the number of years of credited service up to 40 years.

The Trustees' Benefits Committee has been asked to study and review the question of making some improvement to the benefits of the many ministers who are not married at the time of their retirement from service.

The trustees of the fund have declared their intention of reviewing the feasibility of further increases as the resources of the fund permit.

## "Without Benefit of Assistance"

After what he called "four agonizing months of prayer and introspection," the Rt. Rev. Robert P. Atkinson, Bishop of West Virginia, has decided to withdraw his request for a suffragan bishop.

In a pastoral letter sent to all congregations of his diocese, Bishop Atkinson explained, "I cannot comfortably share with anyone my episcopate for the next 16 years or so, God willing. This process [that of searching for a suffragan bishop] has taught me that I love being the only active bishop in the diocese. I love being Bishop of West Virginia, and I would like to continue to be so without, after all, the benefit of episcopal assistance."

In May, the diocesan convention unanimously endorsed Bishop Atkinson's request for a suffragan bishop, and two nominees for the position received the endorsement of Bishop Atkinson and the standing committee in August. They are the Rev. Francis Wade, rector of the

Church of the Good Shepherd, Parkersburg, W.Va., and the Rev. W. Franklin Carr, rector of St. John's Church, Huntington, W.Va.

Bishop Atkinson told *Mountain Dayspring*, West Virginia's diocesan newspaper, that his decision in no way reflected on the nominees. "They are both outstanding priests and Christians, and both should be diocesan bishops. I have . . . the highest admiration, respect, and love for these two men."

*Mountain Dayspring* reported also that Bishop Atkinson, 53, has indicated his intention of presenting "alternative ways of direction and planning for the diocese, including changes in my ways of bishoping" to the diocesan council. He said he was not ready to state what those changes might be.

## Coadjutor Consecrated in Central Pa.

The Rev. Charlie F. McNutt, Jr., was consecrated Bishop Coadjutor of Central Pennsylvania on November 8 before more than 1,200 people at the Scottish Rite Cathedral, Harrisburg, Pa.

The Rt. Rev. John M. Allin, Presiding Bishop, served as chief consecrator. Co-consecrators were the Rt. Rev. Dean T. Stevenson, Bishop of Central Pennsylvania; the Rt. Rev. Wilburn C. Campbell, retired Bishop of West Virginia; the Rt. Rev. Robert P. Atkinson, Bishop of West Virginia; and the Rt. Rev. Edward W. Jones, Bishop of Indianapolis.

Prior to his election to the episcopate, Bishop McNutt, 49, had been rector of Trinity Church, Martinsburg, W.Va.

## Dudko Read Aloud in London

For 11 hours on October 18, a relay of clergymen stood on the steps of St. Martin-in-the-Fields Church in London, and read aloud from the writings of Fr. Dmitri Dudko, a Russian Orthodox priest and political dissident.

The clerics, all members of the ecumenical Group of Clergy to Defend Russian Christians, read the whole of Fr. Dudko's *Our Hope*, a collection of his sermons written in question and answer form.

The reading, which began at 8:13 AM, and ended at 7:12 PM, reached two especially high points. In the afternoon, actor Alec McCowen, famous for his one man performance in "The Gospel According to St. Mark," read Fr. Dudko's part for half an hour. Later, the reading became a spirited dialogue between the Rt. Rev. Michael Marshall, Bishop of Woolwich, and actor Alfredo Michaelson.

For the rest of the day, the words of the priest were read by Anglican, Baptist, and Orthodox clerics, with a team of lay supporters reading the questions.

# CONVENTIONS

The Diocese of Indianapolis's 143rd annual convention, meeting in Evansville, October 16-18, approved a companion relationship with the Nigerian Dioceses of Aba and Niger Delta and established a new commission on urban and social ministries.

The commission is expected to organize a metropolitan urban council for urban ministry in the Indianapolis area, hold annual public forums on controversial public policy issues, and stimulate ethical reflection by congregations on a broad range of social and political issues.

Dr. Christopher Mojekwu, a Nigerian professor at Lake Forest College, Ill., told the convention: "You need this companion relationship. You will need Africans, and they're all black. You need this experience."

The Rt. Rev. Festo Kivengere, Bishop of Kegizi, Uganda, also addressed delegates and preached at the convention Eucharist.

In other actions, the convention voted to encourage local and diocesan efforts in evangelism and renewal and to reduce structural barriers that limit access and use of its facilities by the handicapped.

The 14th convention of the Diocese of Wyoming was held October 16-19 at the Ramada Snow King Inn in Jackson, Wyo.

When the 200 delegates and visitors gathered at Our Lady of the Mountain Roman Catholic Church for the opening service, the Bishop of Wyoming, the Rt. Rev. Bob G. Jones, was noticeably absent. He was snowbound in Laramie.

The bishop and his wife, Judy, flew in safely Friday afternoon just as convention delegates were applauding the adoption of a 1981 budget in the amount of \$379,500. Incidentally, the bishop, with his instructor aboard, successfully chalked up his first three and one-half hours of instrument flight against heavy head winds.

Presiding Bishop John M. Allin was a very welcome guest at Wyoming's convention, bringing a special joy and renewal to which the delegates and visitors attested.

Among its many actions, the convention voted to:

- Reactivate its campaign committees and extend its "Wyoming Crusade for the '80s" until the end of the year in an effort to reach the campaign goal of \$1,100,000.

- Respond to Bishop Jones's call for "Total Ministry" by putting forth prayer and effort in commitment to that direction within all congregations.

- Welcome St. Stephen's Church, Casper, to parish status.

At the convention banquet, welcome was extended to new priests coming into the diocese: the Rev. John P. Ryan as Deputy to the Bishop; the Rev. Joseph Harte, rector to St. James Church, Riverton; the Rev. Edward Harrison, interim rector, Church of the Holy Communion, Rock Springs; and the Rev. Micky Burns, rector to St. Mark's Church, Casper.

Farewells and best wishes were offered to the Rev. William Wolfrum, Worland, who was elected recently as Suffragan Bishop of Colorado.

The first convention of the new Diocese of El Camino Real met at All Saints' Church in Carmel, California on November 1. In keeping with the different structure which the new diocese will follow, this is the first of three conventions to be held within the year.

The first convention dealt only with goals and the program for the coming year, with the delegates discussing these goals and sending them back to the parishes for consideration in connection with their local goals and budgets.

The second convention, the official annual convention, will be held February 7, for the purpose of discussing and adopting the annual budget. The third convention, in May, will be given over entirely to reflection on spiritual renewal.

A convention process committee, working with the Bishop of El Camino Real, the Rt. Rev. C. Shannon Mallory, plans the conventions. Due to their frequency, the new diocese will have no diocesan council. Also, in its formation, a minimal canonical structure was established on the conviction that in a smaller diocese with frequent diocesan conventions, a broader base of leadership could achieve many things by consensus.

The Diocese of Northwest Texas held its annual council November 7 and 8 at the Civic Center in Lubbock. The Rev. Donald Hungerford, president of the standing committee, served as the council's chairman, and the diocese's bishop-elect, the Rev. Sam B. Hulsey, celebrated the council Eucharist and addressed the gathering.

"I want it to be said at the end of my ministry with you that we have grown spiritually," he said, describing the first priority of his episcopate. Fr. Hulsey also asked for a support group to see him through the transition; a committee to determine a permanent location for the diocesan offices, which currently are in rented space; and a group to determine the goals and expectations people hold for his episcopate.

A budget of \$512,377 was adopted for 1981, an increase from the 1980 budget of \$429,313. Most of the additional money will be used for clergy salaries.

## Preaching:

# A Sacramental Experience

By WARREN E. CREWS

*"You who are accustomed to be present at the divine mysteries know how you receive the Lord's body with every care and reverence, lest the smallest crumb of the consecrated gift should be dropped. You would think, and think rightly, that you were culpable if something fell to the ground through your negligence. If you use, and rightly use, such care about his body, why do you think it less of a crime to be negligent about his word than his body?" (Origen: On the Book of Exodus, hom. 13.3)*

Origen was exhorting third century readers, but his message rings clear for our times, too. Origen, together with most of the early church fathers, medieval theologians, and Protestant reformers argued that faithful Christians encounter a sense of Christ's presence in the words of Holy Scripture as they are read and are proclaimed from the pulpit.

In the late middle ages this mode of Christ's real presence was practically eclipsed by the awareness of Christ's presence in the Sacrament of the Altar. The Reformation revived a sense of Christ's "Real Presence in the Word" and sought to hold the two modes together in a dynamic unity. That proved to be no easier than it had been for the church in Origen's time.

Since the 16th century, a sense of Christ's real presence in the word has predominated in Protestant lands and a sense of Christ's real presence in the sacrament has predominated in Catholic

lands. In this century, biblical and liturgical renewal have led both Roman Catholics and Protestants to seek to regain the unity of the two modes of Christ's real presence.

In Anglicanism we have in this century witnessed a great eucharistic revival. However, despite the valiant effort of our liturgical reformers, it has brought about a corresponding devaluation of preaching.

It is not my purpose to bemoan the sad state of contemporary preaching or to seek to analyze the reasons. I rejoice in our restoration of the Eucharist as the chief service of worship on Sunday morning. I believe that preaching can and will revive when we come to understand that there are two foci of Christ's real presence in the Eucharist, and thus that preaching can and should be a sacramental experience.

Since the concept of preaching being a sacramental event is perhaps a new one for many, let us briefly glance at what great theologians of the past have said about this matter. The *Didache* states that the Lord is present where his glory is preached. Origen held that preaching distributes "the manna of the divine word" to believers. Augustine taught that Christ is an inward teacher within us who is the decisive force in preaching. Chrysostom called preaching the voice of Christ and the call of the apostles. Aquinas taught that preaching is the communication of the divine word.

Luther wrote: "Yes, I hear the sermon, but who is speaking? The minister? No, indeed! You do not hear the minister. True, the voice is his; but my God is speaking the word which he preaches or speaks."

The Reformed confessions of faith usually titled their sections on preaching, "The Preaching of the Word of God is the Word of God."

A good contemporary summary of this concept occurs in the *Encyclopedia of Theology* (edited by Karl Rahner, S.J., 1975) in its section on the word of God: "The Catholic understanding of preaching may therefore be expressed in the formula which earlier was claimed most readily by the churches of the Reformation: *Praedicatio verbe divini est verbum divinum* (preaching of the divine word is the divine word)" (p. 1825).

The article concludes: "As a salutary event, preaching of the word of God comes close to the sacraments. . . . It is always maintained that the word and sacrament are not disparate things, but interlocking phases of the one process of salvation" (p. 1826).

Thus we can say that both Roman Catholic and Protestant theology have understood preaching in an objective, sacramental manner. It is time for Anglicans to fall in line.

One Anglican theologian who teaches such a concept is D.W. Cleverly Ford, who was Archbishop Coggan's senior chaplain. In his book, *The Ministry of the Word* (1979), he wrote: "The preacher's faith is, or should be, that when words are used to convey the word of God, God himself will be there, which is not short of saying a miracle is expected. Such is the mystery of the sacrament, and such is the mystery of preaching, and the result of each ministry and of both, is new life through communion with God in Christ."

Undoubtedly, the most difficult hurdle to overcome in recapturing a sense of preaching as a sacramental experience is the common distinction between the sacraments being objective and preaching being subjective. As long as the priest follows the prescribed "forms" and "matter" and intends to do what the church has always done, then we believe that we are able to feast upon Christ's sacramental Body and Blood. This is true regardless of whether the priest reads the service in an inspired or uninspired way. As long as he sticks to the text we feel certain.

In the contemporary sermon, however, there is no feeling of certainty. We may hear a commentary on the lections or a lecture on a theological topic or a discussion of parochial concerns or observations on the state of the world. Much seems to depend upon the amount of the preacher's preparation and his subjective situation at the moment of preaching. This leaves the issue of inspiration to the subjective reactions of the listeners. They do not necessarily expect to encounter the real presence of Christ in what they hear.

If preaching is to be parallel to the sac-

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*The Rev. Canon Warren E. Crews is canon to the ordinary in the Diocese of Arkansas.*

raments – if it is to have an objective character, then there ought to be proper “form,” “matter,” “intention,” and “minister.” Certainly, all those in times past who have spoken about Christ’s presence in preaching have assumed that the “form” for such preaching would be *biblical exposition*. The sermon rests on a foundation of the written word of God. Preaching serves to put forth a scriptural text so that it comes alive, *i.e.* that God speaks his same word to us in our situations. A reverence for the written word is important for both preacher and congregation. Most important is the expectation of all concerned that God will speak his word to them in and through the words of the text and its exposition by the preacher.

The “matter” of preaching relates to the concepts and meaning conveyed by the words of the biblical texts and the preacher’s exposition of them. One could also argue that the “matter” includes the lives of those to whom the preacher is speaking (including his own life). The preacher’s message must not only be linked with the written word – the “form” – but it must also be enlivened by the Holy Spirit.

Sermons become sacramental when preachers and their hearers invoke the Holy Spirit to transform the words of the preacher’s mouth and the meditations of the hearers’ hearts and minds into God’s word to us. Such an invocation – regardless of the talents of the preacher – does not go unanswered; the

faithful can and will experience Christ’s presence. It is this invocation of the Holy Spirit that reveals the “intention” of the preacher to do what the church intends to do.

The proper “minister” of preaching is someone licensed to preach by the bishop. The clergy receive a general license to preach at their ordination when they are handed a Bible as a sign of their authority to proclaim God’s word. Laymen who demonstrate an ability to compose and deliver sermons can receive a special license. This licensing should give us the reasonable expectation that preachers are people of faith, persons with a knowledge of Scripture, capable of expressing themselves in a clear and thoughtful fashion. If it does not, then bishops and commissions on ministry need to take a look at their own homiletical expectations of ordinands and lay preachers.

The objectivity of the Sacrament of the Altar is grounded in Christ’s commands and promises. Once the liturgy has been properly performed, the congregation encounters the Risen Christ sacramentally. If and when he is received faithfully, the spiritual benefits of forgiveness, union with Christ, and nourishment in eternal life are received.

Our Lord commanded his disciples to proclaim the Gospel to all the world (Mark 16:15) and promised that those who heard them also heard him (Luke 10:16). Therefore, when the authorized minister preaches the word of God

(Scripture), then the very Word of God (Christ) is present and received by the faithful with all the benefits that that brings. What is important here is the fact that the emphasis is upon Christ’s objective promises and not on the talents of the preacher.

One of the important products of liturgical renewal is to understand the sacraments as a corporate action. The Eucharist is an offering of the whole people of God in and through the ministry of the priest who presides at the liturgy. Our new liturgy seeks to increase our awareness that everyone has a role to play in the drama of the Eucharist. The laity are no longer seen as passive recipients of the ministrations of the priest.

This learning must be also applied to preaching, which on the surface seems to be the work of only one person. We are a preaching community as well as being a eucharistic community.

D.W. Cleverly Ford recognizes the importance of the preacher being grounded in a community. With few exceptions, good preaching comes from pulpits where the preacher knows his congregation well. Ford suggests that every preacher needs to have a group that supports him in preaching by discussion of the spiritual needs of the parish, praying for him before, during, and after the sermon, and then discussing it afterwards. What is important is to realize that good preaching arises out of the life of the entire community.

In the Middle Ages, the Order of Preachers struggled for some time to discern who had the grace of preaching so that they might admit only true preachers into their order. They discovered that it did not depend primarily on education or a way with words or with motivation. Rather they discovered that it had something to do with a preacher’s emphatic identification with the plight of sinful man on the one hand and with the message of God’s mercy on the other. Through such preaching came a spirit which evoked a fruitful response. In the presence of that spirit, members of the congregation encounter the Risen Christ, and their response reveals the receipt of the grace of preaching which is nothing less than Christ’s gift of himself for the salvation of the world.

The time has come to realize that the sermon as a sacramental event does not depend for its validity upon non-essential, subjective matters. There are certain essentials to preaching which, if they are faithfully performed and faithfully received, Christ will be present and will bless us with new life in him.

In the words of George Herbert: “Lord, how can man preach thy eternal word? / He is a brittle, crazie glasse; / Yet in thy temple thou dost him afford / This glorious and transcendent place, / To be a window, through thy grace.”

### Meditation on a Mystery

In the city torn empty to its skeleton,  
life draining into the ground,  
Who regards you, famished children,  
eyes larger than silences,  
And mothers stricken, some turning to stone,  
the fathers battered from storms of combat?  
You are not to be entered into ledgers  
by the torch of the sun.  
Your meaning is not secular  
and holy questions seek holy answers.

Where is the wooden cross,  
the dark tree of the offered Love?  
Where the young man with anguished hands,  
who became luminous in a room,  
on a road, by a sea; and disappeared?

With the strength of His suffering  
He makes a shelter –  
all the suffering is housed in Him.  
Go to Him, refugees, breathing your living pain.  
You are His own, through Him endowed.  
You are in concert with His love.  
You have value in His ways.  
You are in mystery –  
You are among the secrets of God.

Elizabeth Randall-Mills

# Labor of Love

By ARCH M. HEWITT

So you've done the church over on the inside — what's so different about that? Sanctuaries, chancels, and naves are often given a new look. What was different at St. Mark's, Houston, Texas, was that almost all the work was done by the men and women of the parish. Volunteers put in about 2,000 hours altogether.

The church had undergone a previous facelift back in the late 50s, when liturgical renewal was only beginning to surface here and there. Of neo-Gothic traditional design, the church was constructed in 1940, lengthened in 1948, and given a contemporary face when, in 1958, the choir was relocated in the rear gallery, and a new free-standing altar with matching wall cross was installed to dominate a slightly extended sanctuary.

The rearrangement served the parish well for two decades. But by the end of the 70s, the establishment of six new parishes to the west and south made the 500 seat nave look overbuilt. Also, first generation members were not as young as they once were, and even the three steps to the Communion rail kept some older communicants at home. Most of all, the implementation of the 1979 Book of Common Prayer made it seem right to move the altar much closer to the congregation.

In January, 1980, St. Mark's work crew — the junior warden, Don Hunsinger, and anyone else he could "put the arm on" — got busy. The altar and credence tables were temporarily relocated on what was left of the chancel after the 1958 rearrangement, while the sanctuary carpet was peeled back and the

*The Rev. Arch M. Hewitt is rector of St. Mark's Church, Houston, Texas. He claims that his role in the remodeling was only to do some of the "idiot work," while others hammered and sawed. When the organ went in, for example, he "passed pipes from the floor to the casework."*

platform sides dismantled (the center portion was saved for a very special reason). The front row of pews in the nave became the interim Communion rail, as the permanent one went into storage for the time being.

Soon it was the chancel's turn to come down. A temporary platform raised the level of the altar two steps over the nave, while the hardwood floor came up piece by piece to be relaid three steps underneath.

The moment of truth finally occurred when the front ten rows of pews (there were 31 altogether) were taken out, to make way for the new altar platform. By this time the services of an architect were needed, and a parishioner's husband offered his talent.

Constructing the one-step platform, reinstalling the Communion rail, building a second step for the altar itself, and finally raising the clergy chairs one more notch behind the altar gave the building a truly Eucharistic-centered look. The one professional who was hired was a carpet layer, who took carpeting that had been peeled back from the previous

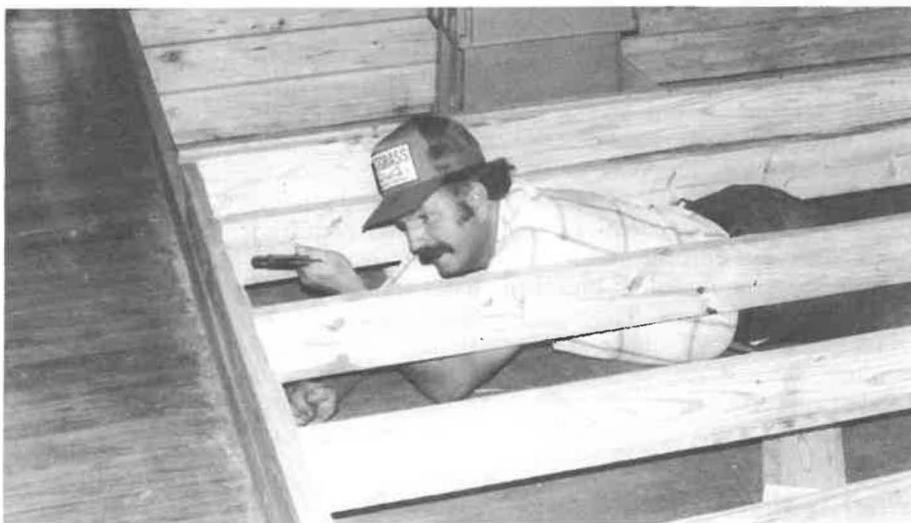
sanctuary and chancel and relaid it over the new platform.

Sanding and refinishing the hardwood floor, all on the nave level now, became a tedious task, with rented equipment and willing but volunteer help. Likewise the wall paneling had to be redone, to extend down to the dropped floor.

And why was the center portion of the previous sanctuary saved? The reason was that it was to become the foundation for St. Mark's first pipe organ! The passing of 40 years had worn out two electronics, much to the choir's relief. There was even room to move the choristers downstairs, in the space between the organ and the new platform. All were seated antiphonally in six of the pews removed from the nave.

The organist choirmaster was placed comfortably out of sight behind the bishop's chair, facing forwards. The wall cross was remounted on the front of the organ, against a white acoustical screen reserved for it.

Dedication was set for Sunday, November 2, with a Texas barbecue to follow.



Volunteers work at St. Mark's, Houston: Above, Jimmy Smith; below, assistant rector, the Rev. Fred Hannan, Charles Towden, and Don Morgan.



# EDITORIALS

## Pension Increases

**T**he Church Pension Fund is of considerable importance not only for the clergy who benefit from it, but for the whole church. Without such a fund, congregations, dioceses, and church institutions would be hard put to it to supply similar benefits from their own resources. With the galloping inflation of recent years, pensions have become a topic of great sensitivity. Some older clergy, who seemed comfortably situated when they retired many years ago, have gradually been reduced to penury. We receive many more thoughtful letters on this topic than we are able to print.

It is now a source of gratitude that the fund has been able to increase its benefits, and especially to improve the lot of those at the bottom of the scale [p. 7]. For most of the individuals concerned, the increases are not massive, but are an important improvement.

The problem is that it is much more difficult to give an additional hundred dollars to people at the lower end of the scale (since this involves hundreds of persons) than to give a similar amount to those at the top (where there are only a few individuals). THE LIVING CHURCH believes that, in this period of history, those at the bottom should be the first priority. Hence we will continue to advocate placing the emphasis, in new pension benefits, on those at the lower end.

We congratulate the Church Pension Fund on its present achievement which, we know, has required hard work and careful planning over an extended period. It may be useful to mention that this is not the only thing CPF does. Through its subsidiaries it provides a number of other services to the church, including the printing of Prayer Books, Hymnals, and related materials.

## What Is the Tie That Binds?

**E**piscopalians may think of their church in our nation as bound together by the Prayer Book, or Anglican tradition, or loyalty to Canterbury. Yet it is instructive to reflect on the extent to which we are in fact bound together by the airplane.

We are comparatively few in number, and spread over a continent many times vaster than the small European and Near Eastern nations within which the system of dioceses, provinces, and national churches developed and matured. Yet we have easily scheduled meetings in New York or Greenwich, since almost everyone can fly there in a few hours, and most people enjoy a brief periodic trip to the city. In some cases, it has been easier for a bishop to fly to New York than to get to the far end of his diocese!

Various boards and commissions meet in various places, drawing participants from all parts of the country. The operation of the Episcopal Church as a national body has, since the middle of this century, been predicated upon inexpensive air travel, as it had earlier

been predicated on the formerly excellent passenger service of our railroads.

Today the rising cost of petroleum is making both air and automobile travel extremely expensive. We applaud the restoration of railroad service in some areas, but there is little evidence of sufficient vitality and creativity in that industry to restore inexpensive travel throughout the nation. Some new breakthrough in transportation (atomic powered planes?) does not seem too likely.

Can the church continue to afford the luxury of frequent meetings drawing people from all over the nation? We suggest that in the future many committees, boards, and commissions should be replaced by task forces drawn from people in particular parts of the country – the South, perhaps, for overseas missions; the Midwest for rural and small town work; the Pacific West for the settlement of Southeast Asian refugees; and so forth. Meanwhile, will we be able to go on ignoring the provinces as units of regional church government?

## "I Was in Prison . . ."

**F**rom time to time in recent years, the front pages of our newspapers have been spread with horrendous stories of prison riots and of the atrocities with which they are accompanied. Someone always then says that our prisons are overcrowded, inadequately staffed, and guided by no constructive philosophy. And then things continue on as before.

In the 25th chapter of St. Matthew, in which our Lord tells us with painful clarity what to do in order to go to heaven, we are not only warned to feed the hungry and clothe the naked, but also to go to those in prison (verses 36, 39, 43, 44). Not many people in our society today go to see prisoners, talk to prisoners, or help prisoners. Yet it can be done, as a remarkable story in our pages recently testified [TLC, July 20]. We would welcome other such articles.

Does the Episcopal Church as a corporate entity do much for prisoners? What should we do? What can we do? We believe these questions deserve attention.

### Herod

A paper ruler on a paper throne:  
A puppet, dancing as Rome pulls the strings,  
John, when he spoke could show me nobler things.

A paper king upon a paper throne,  
And paper courtiers, smiling, nothing loath  
To see the king trapped by a drunken oath.  
A woman has unmanned me, and oh! I have slain  
The man who could have made me a man again.

Sister Letitia

## Patronal and Titular Feasts

By THE EDITOR

This month we wish to devote this column to responses which have been received from readers in regard to the patronal and titular feasts for parish churches, a topic discussed in this column [TLC, Sept. 7 and Oct. 12].

The Rev. Nathaniel W. Pierce of Grace Church, Nampa, Idaho, writes:

"I enjoyed your piece, 'The Local Feast' [TLC, Sept. 7]. We here have an obvious problem. I have chosen All Saints' Day as our feast day, primarily because God's grace truly does shine through the lives and witness of the saints who have gone before.

"We also read the necrology for the past 12 months at All Saints' to remind the congregation that in fact all Christians are in some sense saints.

"I urge parishes to celebrate (in the emphatic sense) special days throughout the year, such as St. Francis' Day in October, All Saints' in November, Advent I, Lent I, and, of course, Pentecost. Parishes really need several blowouts every year, I think."

The Rev. Thomas Parke of Bethesda Church, Saratoga Springs, N.Y., writes:

"I read your column on dedications and patronals with increasing interest as each paragraph developed, waiting to see if you would have another unique solution which would apply [to us] here. Alas, you too were stumped and merely wrote, 'But what of Bethesda?'"

"Fortunately, our official incorporation date is October 4, and upon my coming here a little over ten years ago, we did just as you suggested and celebrated the feast of dedication on the first Sunday of October.

"Actually the more famous Florida parish, Bethesda-by-the-Sea [Palm Beach], derives its title from Bethesda, Saratoga Springs, N.Y., where the cleric who started the Florida parish vacationed. I don't know what their practice is.

"So, we have solved, as best we can, the dedication day question, but now what would you use for a symbol?"

This explains the origin of this dedication. Bethesda (St. John, chapter 5) was a healing pool, hence the suitability of the name for Saratoga Springs, where the spa was and is visited by many for

therapeutic purposes. We believe an appropriate feast of title would be Tuesday of the fourth week of Lent, when the passage about the pool of Bethesda is provided as the Gospel in *Lesser Feasts and Fasts*, and the other material for the day is very suitable.

Canon A.M. Allchin of Christ Church Cathedral in Canterbury, England, comments:

"About the question of the dedication of the cathedral: The tradition that Augustine named the churches in and about Canterbury after those in Rome seems to be quite authentic, so I think there is a real parallel between Christ Church Cathedral and the Lateran Basilica [originally dedicated to the Holy Saviour].

"The cathedral does not observe a feast of dedication on the first Sunday in October, or at any other time, but the feasts of St. Thomas of Canterbury on December 29 and July 7 are now again observed, with special festival services. For instance, this year the Cardinal Archbishop of Hungary was here on July 7 and attended our Eucharist first, and then himself celebrated High Mass in the Quire.

"My colleague, Canon Derek Ingram Hill, suggests that the great solemnity

with which Christmas and Easter were celebrated implies that they were thought of as the feasts of title."

The Rev. David M. Baumann, rector of the Blessed Sacrament Parish in Los Angeles, says:

"In the past we have observed our patronal festival on Corpus Christi, the Sunday after Trinity Sunday, with a high Mass and a gala picnic. This made a fine beginning of the summer season. It also, however, conflicted frequently with Father's Day, church school recognition ceremonies, and Confirmation, not to mention people's vacations, depending on when the feast fell.

"For these reasons, I was dissatisfied with Corpus Christi; also, it is purely a Roman Catholic feast, with little if any Anglican background.

"We considered two dates for our local feast: the first Sunday in October, because of its historical precedent in the 1536 decree, as well as being close to the October 7 date of the first Mass for our congregation; and the last Sunday in January, as being not in conflict with anything we could imagine and being close to the feast of St. Thomas Aquinas, who wrote the propers for Corpus Christi.

"At present we shall keep Corpus Christi as the patronal festival, and the first Sunday in October as the feast of dedication. The January date shall be kept as the day of the annual meeting, so that all these dates, being about equidistant in time, will be major celebrations in the parish family. Eventually, no doubt, one will emerge as the chief annual observation."

Writing in early October, when the feast of dedication is widely observed, the rector of the Church of St. Mary the Virgin, the Rev. Edgar F. Wells, relates an amusing mixup:

"On the Sunday that was the feast of dedication for several New York pa-

### Mary, Mother of Jesus

The sword that shore away the life of John,  
The sword old Simeon spoke of long ago –  
Turned in my heart. The bright small boy,  
Leading my gentler Son in day-long scrambles  
Over the hills, and bringing Him safely home,  
Running a little ahead. The strange young man  
With his talk of the Kingdom. My son kissed me  
and said,  
"Mother, I must find John" and went away.  
John; always a little ahead.  
In birth, in life, and now – in death?

Sister Letitia



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rishes, ours included, the *New York Times* [in the classified religious ads] listed St. Mary's as a Roman Catholic church.

"The result has been numerous phone calls before and since, asking if St. Mary's was to be dedicated to a new relationship with the Holy See on that occasion. It is very humorous, and we've enjoyed it immensely."

The Rev. Edward R. Hardy, justly renowned as an authority on obscure ecclesiastical items, comments from England:

"By coincidence, I can produce something relating to your notes on feasts of title. My article on the Transfiguration in *Sobornost* for 1974 noted that the papal bull recognizing the feast on August 6 (by one of the more respectable of the Borgia popes) suggested that it might be observed with an octave in churches dedicated to the Saviour.

"But I added that this doesn't seem to have caught on, perhaps because of the greater popularity of the Holy Name [on the following day] in the late Middle Ages. Possibly as long as our 1979 Propers are in use, churches dedicated to the Transfiguration might make something of the last Sunday after Epiphany.

"August 6 isn't of much practical use, except for chapels in summer resorts — a thought which may have been in W.R. Huntington's mind when he drafted the 1892 collect referring to being delivered from the disquietude of this world to behold the King in his beauty.

"Incidentally, I may note that Christ Church, New Haven, Conn., used to observe Epiphany as its feast of title, and I suppose it still does."

Enough has been said to indicate that settling on a patronal or titular feast can, in some instances, be a challenging task. Yet whether the date is familiar and obvious, or an obscure one which needs to be researched, we believe a parish can have a real spiritual lift in the observance of its own particular name day.



# PEOPLE and places

## Appointments

The Rev. **John Abraham** is assistant, St. Elizabeth's Church, Memphis, Tenn. Add: P.O. Box 28657, 38128.

The Rev. **Harold Barrett** is rector, Grace Church, 802 Broadway, New York, N.Y. 10003.

The Rev. **Robert Beasley** is associate rector, Church of the Ascension, Knoxville, Tenn. Add: P.O. Box 11388, 37919.

The Rev. **Beasley W. Bennett** is vicar, Trinity Church, 1100 Vine St., Fulton, Ky. 42041.

The Rev. **J. William Burbery, Jr.** is deacon and missionary, St. Paul's Parish, Visalia, Calif. Add: 2542 W. Laurel Lane, 93277.

The Rev. **Michael Corrigan** is Episcopal chaplain, Boston University, Boston, Mass. 02215.

The Rev. **Robert Dunbar** is rector, St. Peter's Church, 15 Sellers St., Cambridge, Mass. 02139.

The Rev. **Tod Ewald** is interim vicar, St. Dunstan's Mission, Modesto, Calif.

The Rev. **Kenneth L. German** is vicar, St. Andrew's Mission, Mariposa, Calif. Add: P.O. Box 1122, 95338.

The Rev. **C. Lee Gilbertson** is rector, Church of the Redeemer, 40 Center St., Elgin, Ill. 60120.

The Rev. **Terrell E. Hamilton** is vicar, Christ Church, Lemoore, Calif. Add: P.O. Box 215, 93245.

The Rev. **Geoffrey Hahneman** is deacon assistant,

Church of the Advent, 30 Brimmer St., Boston, Mass. 02108.

The Rev. **Cynthia P. Hubbard** is assistant, Trinity Church, River Road, Topsfield, Mass. 01983.

The Rev. **John S. Keller** is locum tenens, Grace Church, Kirkwood, Mo.

The Rev. **Robert K. Landrum** is deacon assigned to St. Michael's Church, 979 Edgewater Drive, Lexington, Ky. 40502.

The Rev. **Benjamin Lentz** is rector, St. Peter's Church, South Dartmouth, Mass. Add: 351 Elm St. 02748.

The Rev. **Gordon W. Lind** is vicar of a new mission, Boothbay Harbor, Maine. Add: General Delivery, No. Edgecomb, Maine 04556.

The Rev. **Robert Malon** is assistant, Church of the Advent, 30 Brimmer St., Boston, Mass. 02108.

The Rev. **William Mayo** is vicar, Holy Trinity Church, P.O. Box 595, Brandenburg, Ky. 40108.

The Rev. **Lee Miller** is deacon-in-charge, St. John's Church, Corbin, Ky. 40701.

The Rev. **Claudia W. Patterson** is temporary part-time assistant to the rector, St. Thomas Church, Whitmarsh, Pa.

The Rev. **M. Gayland Pool** is rector, St. Michael and All Angels Church, Cuernavaca, Mexico. Add: Degollado 301, Cuernavaca Mor, Mexico.

The Rev. **Robert R. Richard** is vicar, St. Luke's Church, Selma, Calif., and remains assistant to the bishop of the Diocese of San Joaquin. Add: P.O. Box 603, Selma 93662.

The Rev. **C. Mark Rutenbar** is curate, Trinity Church, Covington, Ky. Add: 109 J. Winding Way, 41017.

The Rev. **LaRae Rutenbar** is assisting deacon, Trinity Church, Covington, Ky. Add: 109 J. Winding Way, 41017.

The Rev. **John P. Ryan** is deputy to the bishop and chaplain to clergy and spiritual director, Diocese of Wyoming. Add: Hunter Hall, 104 S. 4th St., Laramie, Wyo. 82070.

## Deaths

The Rev. **George A.A. Tocher**, retired assistant rector of St. James' Church, Wichita, Kan., died October 3. He was 74.

Born in Tuxedo, N.Y., Fr. Tocher attended Long Island University and was a graduate of DuBose Theological School, Monteagle, Tenn. He was ordained priest in 1937 in the Diocese of Louisiana, and married Isabel Clayton of Cleburne, Texas, the same year. She preceded him in death in 1956. Fr. Tocher served in the dioceses of Louisiana, Dallas, Lexington, and Oklahoma. He was chaplain and instructor at Margaret Hall School for Girls, Versailles, Ky., from 1948 to 1953. Following retirement in 1971, he remained active in the ministry, supplying at Lawrence, Emporia, Arkansas City, and Wichita, Kan. For the four months immediately preceding his death, he served the churches in Winfield and Wellington, Kan. Fr. Tocher was the compiler of "The Seven Last Words" — a service manual for the traditional three hours' Good Friday service. During his lifetime "The Father Tocher Scholarship Fund" was established in his honor through the Diocese of Kansas, to aid priests and priests' children with their educational expenses. Survivors include his daughter, Elizabeth Tocher Peck, son-in-law, Robert, and grandsons, Alexander and Howard, all of Webster Groves, Mo., a brother, a sister and niece and nephews.

## CLASSIFIED

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### CHURCH MUSIC

STRING BAND Music for Eucharist, Rite II. Syllabic setting by Jack Abell. Send \$1.50 for sample copy with guitar chords and demo cassette. Ivory Palaces Music Publishing Company, Inc., 3141 Spottswood Ave., Memphis, Tenn. 38111. Ask for free catalog.

### EXCHANGE OR LOCUM

EUROPEAN Anglican priest, ordained ECUSA, U.S.-citizen, seeks exchange or locum in north-eastern parish (esp. New England or east coast), July 15-August 15, 1981. Reply to: The Rev. S.L. Bonting, Ph.D., 290 St. Annastraat, 6525 HD Nijmegen, The Netherlands. Tele. 80-553189.

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### POSITIONS OFFERED

EPISCOPAL priest to assist the rector with emphasis on Christian education for all ages as a priority of ministry. Send resume. Contact: Search Committee, St. George's Episcopal Church, 905 Princess Anne St., Fredericksburg, Va. 22401.

### POSITIONS WANTED

CHOIRMASTER-ORGANIST, D.Mus.; full-time church or church-college combination. Credentials, wide experience. Reply Box K-478.\*

### TRAVEL

CLERGY AND LAY tour hosts needed for annual British Cathedral Cities Tour. Complimentary travel, summer, 1981. Airline Chairman, 150 Greeves, Kane, Pa. 16735.

\*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

### VACATION

A BIT OF HEAVEN — in a Chiricahua Mountain retreat near the Mexican border. A little out of the way, a lot out of the ordinary! Ideal for complete relaxation and spiritual growth. Seven furnished housekeeping casas; chapel, library, music, fishing, riding, birding. Brochure: Sunflow Mission Ranch, Inc. Pearce, Ariz. 85625; (602) 824-3364.

### WANTED

A COPY of Walter Lowrie's "Monuments of the Early Church," published by Macmillan, 1923. The Rev. Martin Dewey Gable, 3110 Ashford Dunwoody Rd., N.E., Atlanta, Ga. 30319.

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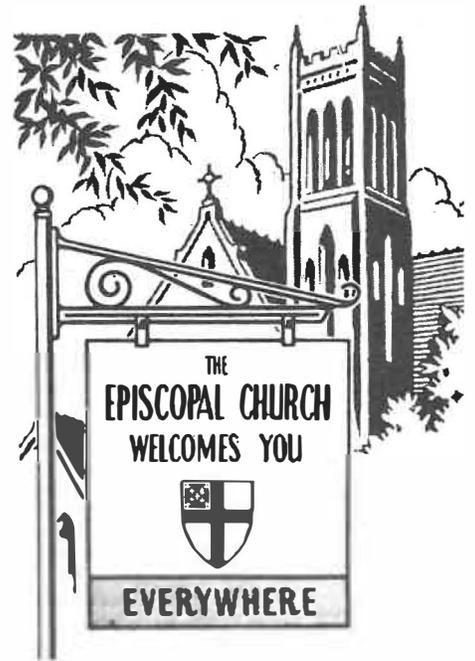
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# CHURCH DIRECTORY



## SANTA CLARA, CALIF. (and West San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,  
the Rev. Maurice Campbell, the Rev. Richard Leslie, the  
Rev. Frederic W. Meagher  
Sun HC 8 & 10; Wed HC & Healing 10.

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. H. Stuart Irvin, D.Min.  
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily  
10

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;  
also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15;  
MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
The Rev. Gus L. Franklin, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30  
Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15  
Wed. Daily office at 12 noon. Cathedral open daily.

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

**ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

## KANSAS CITY, MO.

**ST. PAUL'S** 40th & Main Sts.  
The Rev. Murray L. Trelease, r  
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S  
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th  
Tues); Fri 12:00 noon HC

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Weu  
9:15. Matins 6:45, EP 5:30; C Sat 5

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz  
Sun 8, 10, 6 H Eu; Wed 10 & 8 H Eu; HD 6 H Eu

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J. F.  
Lydecker, ass't  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
12:15; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat  
10; Organ Recital Thurs 12:30; C Sat 11-12

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; EP 4. Daily MP & HC  
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed  
HC, & healing 12:15

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu  
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev — Special  
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,  
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church  
open daily 8 to 6

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates;  
J. Johnson, J. Kimmey, J. Pyle, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

**EPISCOPAL CHURCH CENTER** 2nd Ave. & 43d St.  
**CHAPEL OF CHRIST THE LORD**  
Daily Eucharist, Mon-Fri 12:10

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff  
Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
**PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the  
Rev. John L. Scott  
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily  
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C  
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50, Daily after 12:10 Mass

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the  
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.  
Stanley Gross, honorary assistants  
Sun HC 8, 9, 11 (1S), 12:05. MP 11, Ev. 4. Mon-Fri MP 8, HC  
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed Cho Eu  
12:10. Church open daily to 6.

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## TROY, N.Y.

**ST. PAUL'S** Third and State Sts.  
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes,  
d; the Rev. Canon Robert A. Jordan; Donald Ingram,  
org./chm.; Mrs. Robert A. Jordan, d.r.e.  
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu  
12:05; Ev & HD anno

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave  
The Rev. Canon Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho); Wed Eu 7:15; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C.V. Westapher; the Rev. Jack E. Altman,  
III; the Rev. Henry C. Coke, III  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon  
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## SAN ANTONIO, TEXAS

**ST. PAUL'S** East Grayson at Willow  
Fr. John M. Beebe  
Sun Eu 8 & 10:30. Feast Days 10 & 7:30. C Sat 11-12

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## MADISON, WIS.

**SAINT DUNSTAN'S** 8201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ST. JAMES** 833 W. Wisconsin Ave.  
The Rev. Charles Lynch, r; the Rev. Robert G. Carroon,  
assoc; William Nabwy, Dir. of Deaf Congregation  
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-  
Fri Mass 12:10, EP 5:30. Sat Mass 10.

**KEY.**— Light facetype denotes AM, black facetype PM; add,  
address; anno, announced; AC, Ante-Communion; appt,  
appointment; B, Benediction; C, Confessions; Cho,  
Choral; Ch S, Church School; c, curate; d, deacon; d.r.e.,  
director of religious education; EP, Evening Prayer, Eu,  
Eucharist; Ev, Evensong; EYC, Episcopal Young Church-  
men; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy  
Communion; HD, Holy Days; HH, Holy Hour; HS, Healing  
Service; HU, Holy Unction; Instr, Instructions; Int, Inter-  
cessions; LOH, Laying On of Hands; Lit, Litany; Mat,  
Matins; MP, Morning Prayer; MW, Morning Worship; P,  
Penance; r, rector; r-em, rector emeritus; Ser, Sermon;  
SM, Service of Music; Sol, Solemn; Sta, Stations; V,  
Vespers, v, vicar; YPF, Young People's Fellowship.